

THE

# Judgment Seat of Christ.

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*Divine Astronomy continued ; shewing how the Signs of the Zodiac are fulfilled in the Man of God, Zion ; in which also is shewn the fulfilment of the Scriptures of Truth. Shews the Temptations of Christ.*

of rebellion against the Spirit of God. But the creature thought he was doing right ; but he is reproved—his own iniquities reprove him, and as he walks contrary unto the Spirit, the Spirit walks contrary to him—he is given up to his own ways, and sinks still into deeper gloom and misery of mind, called in the Scriptures darkness, coldness, and the shadow or deep shades of death ; therefore it is said of him, Isa. lvii. 17, “ For the iniquity of his covetousness, I was wrath, and smote him : I hid me (I forsook him), and was wrath, and he went on frowardly in the way of his heart ; and thus he went on, sinking lower and lower into the depth of winter, into the cold regions of the north, till iniquity was perfected in him, till it was manifested that he was irrecoverably lost—the sins of all were found in him, with his own ; therefore the fatal blow must be struck at the sinful rebellious soul, for he was found to be that wicked one that slew his brother, and is driven out from the presence of the Lord—he sinks into the lowest hell. December, here he is Capricorn, the goat, and this is he of whom the Scripture speaks (see Leviticus xvi. ), on whom was laid all the iniquities and sins of the people. It is now St. Thomas’s day with the creature, who by his doubting of the mercy of God sinks into the belly of hell. He contracts unto himself death, hell, and the grave. This is realized and revealed

in him—he is death and hell. Who can imagine the depth of his woes; his state is foretold, how it should be, and represented in the prophecy of Jonah.—See chap. i. verse 17. Now the Lord had prepared a fish to swallow up Jonah, and Jonah was in the belly of the fish three days and three nights. Now it is remarkable that this sign, Capricorn, the body is the form of a goat, and the hinder part a fish, shewing plainly, that in Zion, the Lord's anointed servant, the sign is fulfilled.—Read the 2d chapter of Jonah. He cries unto God, out of the belly of hell, by reason of his affliction. The sun enters the sign Capricorn on the 21st of December, St. Thomas's day. Thomas signifies a twin, or deepness without bottom. This shews how the evil, or the darkness, is born in, and comes forth in the same person, in whom the light is born, as Jacob and Esau were conceived in one womb. So the creature, being now altogether swallowed up in darkness, death and hell is that himself; yet he is a twin. The Lord's brother, and this sickness, is not unto death, but he is designed for the habitation of the light—that as sin reigns unto death in him, so grace must reign through righteousness unto eternal life, and the bottomless deep of his sufferings, are described and foretold in the liiid of Isaiah, which chapter is appointed to be read in the Church of England on the 20th of December, the day before St. Thomas's day (a fast). “Surely he hath borne our griefs, and carried our sorrows, and we did esteem him stricken, smitten of God, and afflicted; but he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him, and by his bruise we are healed; and upon St. Thomas's day is appointed to be read in the church the xxist chapter of the Acts, John, 1st and chap. i., Isaiah lv., Acts xxii., Isaiah lxvi., John, 1st epistle, chap. ii. Now these chapters were appointed by the Spirit of God working in the mind of those who made up the Prayer Book of the Church of England, to be read at this particular time (though they knew not that they were so directed in their minds), and every chapter appointed to be read during the week, up to Christmas day. The lixth chapter of Isaiah is read on the morning of the 24th, and in the evening the lxth.; and the 1st of John, chap. iv. and the lixth chap. of Isaiah, particularly



the three first verses, is the Lord's answer to the Jonah, or Zion, when he called unto God out of the belly of hell; and for a time God must seem to pay no attention unto him, but to leave him in the depth of his mental sufferings, that the sufferings might be complete. Therefore the Lord says unto him, Behold, the Lord's hand is not shortened, that it cannot save, neither is his ear heavy, that it cannot hear; but your iniquities (your wrong judgment, your bad opinion of me, your refusing to obey my word, and to take my yoke upon you, your refusing to become my servant, you not knowing my ways), have separated between you and your God, and your sins have hid his face from you, that he will not hear; for your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue has muttered perverseness; none calleth for justice, none pleadeth for truth; they trust in vanity, and speak lies; they conceive mischief, and bring forth iniquity. This is the state of the whole world professing Christianity—they have believed a lie; they have said that Christ, their Saviour and Redeemer, came about two thousand years ago, and they say that they are redeemed by his blood, which he shed on the cross, as they say; and behold they are not redeemed, but are in their sins, and in their blood, for their belief concerning Christ, as they have believed, is their sin; it is a lie—so they believe a lie, that they all may be condemned that believe not the truth, and have pleasure in unrighteousness—that is, in false doctrine, doctrines that are unright, or unrighteous. These things they have pleasure in, therefore they have pleasure in unrighteousness; therefore the chapter goes on to say, They hatch cockatrice eggs, they weave the spider's web: he that eateth of their eggs perisheth or dieth—that is, Zion, the man of God, he eat of their eggs, or their doctrines, and he had to die the awful death for it, and by dying this death, he found out what sin is—that it is the transgression of the law, the changing of the truth into a lie, and worshipping and serving the creature (instead of the Creator), who set up their own inventions, and bow down to the idol of their own understandings; but their web shall not become their garment, neither shall they cover themselves with their works; their works are works of iniquity, and the act of violence is

in their hands ; their feet run to evil, and they make haste to shed innocent blood ; their thoughts are thoughts of iniquity—wasting and destruction are in their paths ; the way of peace they know not, and there is no judgment in their goings ; they have made them crooked paths—whosoever goeth therein shall not know peace. This was the charge that was brought against the servant of God, and for which he was rebuked of the Lord. Thus he suffered for his own sins, and for the sins of the people, for all their sins, viz. of falsifying the truth was found in him. The accursed thing was found in his tent—he was that Achan, mentioned in the viith chapter of the Book of Joshua, with whom was found the accursed thing ; he reserved that that God commanded to be destroyed—that is wrong judgment upon the word of God, the Babylonish garment, and the tongue of gold ; therefore was he sent into the valley of Achor, meaning trouble, great tribulation, lamentation, mourning, and woe.—See Ezekiel, ii. 9, 10. This is the valley of Achor, and here Achan (the troubler) was stoned to death ; and by enduring this great tribulation, and condemnation of God, and giving himself up to the stroke, as a willing sacrifice, without a murmuring word, the valley of Achor is become the door of hope.—See Hoseah, ii. 14, to the end. So when this tribulation is endured, when the creature sinks into the depth of hell, and his soul overwhelmed with the deepest despair, like the overflowing of the Nile, then God begins to fulfil his promise unto him, to fulfil what is written, viz. “Thou wilt not leave his soul in hell, neither wilt thou suffer thine holy one to see corruption. Thou hast made known unto me the ways of life, thou shalt make me glad with thy countenance : yea, my flesh also shall rest in hope.”

Here is the offering, or sacrifice for sin, in the truth of the word, and the only sacrifice that is mentioned in the Scriptures. Here is the chosen and elect servant pouring out his soul unto death, giving himself up to the anger of God, to be consumed, and when the cup of trembling was drank up by him, even to the dregs, according to Isaiah, li. 17. Then he bows his head, and cries, it is finished, and he gives up the ghost. Death had now done its work upon him—it had spent itself upon him—all the phials of wrath



were poured out upon the earth (the man), Rev. xvi. : and now he hears the call, *Lazarus, come forth*. And he that was four days dead (i. e. from St. Thomas's day, December the 21st, to the 25th, comes forth, begins to feel the quickening power on the 25th, Christmas-day. This is the birth of life, the birth of Jesus, the Christ. He is born again—he awakes, according to the call : “Awake, awake! Stand up, O Jerusalem : thou that hast drank at the Lord's hand the cup of his fury, thou hast drank the dregs of the cup of trembling wrung out. Awake, awake! Put on strength, O Zion : put on thy beautiful garments, O Jerusalem, the beloved city, &c. The power is now manifested in him, which saith, Isa. lx. (which immediately follows the chapter appointed to be read in the church on the 24th), Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee, for behold the darkness shall cover the earth, and gross darkness the people ; but the Lord shall arise upon thee (Zion or Jerusalem), and his glory shall be seen upon thee : and the Gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about, and see all. They gather themselves together, they come to thee : thy sons shall come from far, and thy daughters shall be nursed by thy side.—Here is the call of God to the sleeping dust. He that slept the sleep of death (spiritually), and according to the Scriptures, to whom that promise was made : “he that believeth in me, though he were dead, yet shall he live ; and he that liveth, and believeth in me, shall never die.” This was God's decree, made for his chosen servant, Zion, who is the Lazarus ; who, though he must descend into the lowest hell, must rise again ; as the word saith, “Thy brother shall rise again.” And the lxth chapter of Isaiah is the everlasting covenant that God has made with him, he being now risen to newness of life ; and here begins the reign of Christ upon the earth, *who now, once in the end of the world*, appears to put away sin, by the sacrifice of himself.—Hebrews, ix. 26. And sin being now put away from the creature, Christ having suffered in the flesh, and ceased from sin.—Peter, 1st epistle, iv. 12. He now begins to ascend out of the grave, or deep, out of the darkness, and death, out of that eternal gloom into which he was cast, called the belly of hell.

Now all this is represented in this month, on St. Thomas's day. The days are at the shortest, and he in whom the sign is fulfilled is, in reality, the doubting Thomas, for now he was in the lowest hell, and doubted whether ever he should come out; but, on the 25th, the days begin to lengthen four days in the whole. It seems to be brought in doubt whether the sun will return to fertilize the earth again, but, on the 25th, the sign is fulfilled in the creature: he finds within him a spark of life. Then is Christ, the Lord, born again, or revived, or verified, after the death. Lazarus comes forth, after being dead four days, but yet shivering with cold, and bound hand and foot with grave-clothes, and his face bound about with a napkin. Here is the Son of Man coming in the clouds of heaven, whose sign is seen in the constellation of the water-bearer, Aquarius, of January. Now sharp frosts benumb our limbs, chill our blood, and freeze us with cold; but it is good to destroy the grubs and insects that would be fatal to vegetation. This represents the state of the creature, that though the word of life is born in him, is revived, and rising within him, yet he stands in great fear. Remembering the worm-wood and the gaul that he has so lately experienced, he is yet encompassed with clouds, represented by the napkins and grave-clothes. The Son of Man comes in the clouds of heaven; but soon he shall hear the voice of God's power, saying, "Loose him, and let him go." Now, in the first place, God himself is heaven—the highest state of happiness and bliss is to be in him, and to know him. God is a Spirit, and when he manifests himself in the mind, or heart of man, it is all within a glorious light—you are wrapped, or swallowed up, in a glorious vision of peace, love, and joy, which no tongue can utter, nor pen describe, and those who have never tasted of it in any degree make sport of this, and call it enthusiasm and madness; and their pride, and thinking their learning beyond every thing of this kind, prevents them of this divine enjoyment; they harden their hearts against the Lord, they set their mouth against the heavens, and their tongues walketh through the earth, and they know not God; but God dwelleth with the humble; as it is written, "To this man will I look, that is poor, and of a contrite spirit, and that trembleth at my word." Therefore is the



creature, that God has been pleased to choose now for his dwelling place, called Zion or Heaven, because God dwelleth in him, and is now Emanuel, God with us. This is the heavens that were not clean in God's sight, until he by his power cleansed them—i. e. by shining therein by his light and influence. He has swept away the refuge of lies, the filthy dreams, and established his power and glory—i. e. the true knowledge of his word—this is his power and glory, which word is called the water of life. “I saw a pure river of water of life, clear as chrystal, proceeding out of the throne of God, and of the Lamb.” And this is strikingly represented by the sign Aquarius; the sun enters this sign on the twentieth of the month, and derives its name from the supposed quantity of rain which falls while the sun is in it. In allusion to which it is described in the zodiac on the globes, in the form of a man inclining on an urn, flowing with water. This was designed by God to shew that the Man of God, Zion, should (after passing through the dead and gloomy winter already treated on) have in him the water of life, to dispense to the world, as the instrument in God's hand, upheld by God. As it is written in Isaiah—“Behold my servant, whom I uphold; mine elect, in whom my soul delighteth: I have put my spirit upon him; he shall bring forth judgment to the Gentiles.” He sees in this month, he begins to discover in some degree for what ends all those mental sufferings (passed through in the preceding months) came upon him; he meditates deeply upon it, yet he is in a beclouded and bewildered state of mind—like an infant just born likes to look at the light, yet knows not the nature of it. Just so is the creature, who was now the spiritual infant, he discerns a bright star within him, but ponders in his heart, wondering what manner of child this should be, or in other words, the creature wonders at all those things that had taken place in him, and what shall be the end of these wonders he is greatly concerned to know; but the star goes before him, and is engaged never to leave him till it bring him where the young child is—i. e. till it gives him understanding to know that this is the birth of the Saviour of the world. But yet the creature is in the wilderness, being led into this state by the spirit, to be tempted or tried; for although he has passed over the red

sea, or the weedy sea, as the Hebrew reads it, yet he has the wilderness to pass through, and the river Jordan to cross, (which means judgment) before he can enter the promised land. He has in him the Spirit of Judgment, but weak as a young infant, and as a young infant after it comes forth from the womb has many sicknesses to go through for awhile, which seem to endanger its life, so has the new-born creature, in a spiritual sense, many inward trials and conflicts (by reason of clouds in his understanding) to go through before he ascends the throne of sound judgment—for this time with him is in reality the forty days temptation of Christ in the wilderness.

The harmless dove has rested upon him. The blessed promise of God—eternal life. Yet he must be tried. He is left in a beclouded and bewildered state of mind for many days. The son of man is encompassed with clouds: he comes in the clouds of heaven, or of Zion. During this time he is with the wild beasts, and many temptations from the spirit of this world are proposed to him, (inwardly, and by agents without) to turn back, and to take up with the spirit of this world again; but he refuses, and would sooner perish than eat of their bread, and says, “Your bread cannot give life, nor support life; your doctrines are darkness and death: it is a dead stone, by which man cannot live—the word of God is man’s life.” It is written, that a man shall not live by bread alone, but by every word of God. “And the devil, taking him up into a high mountain, shewed him all the kingdoms of the world in a moment of time.”

No one in their senses could suppose for a moment that there was some kind of being, called the Devil, came and carried a man up into a mountain, or took him to Jerusalem and set him really and literally upon a pinnacle of the temple—this is as great an absurdity as ever was taught! No, it was not so. The devil is the root and fountain of the Spirit of Error, which God permitted still to stick close to the new creature, Jesus, who was now brought forth in Zion, and by the Spirit of Error and Darkness the new man must be tried, that the omnipotency of the divine life in the creature might be put to the test; and for this purpose he was driven into the wilderness—i. e. into a bewildered state



of mind, and was among the wild beasts. See Mark chap. i. 12. 13. The temptations that the creature was now enduring from the spirit of this world were as dreadful unto him as it would be to a man to be really among wild beasts—literally, he felt in danger of being devoured, or of being overcome by means of the clouds and darkness with which his mind was encompassed, in which is fulfilled what is written in psalm civ. 20.

Thou makest darkness, and it is night wherein all the beasts thereof do trample on the forest. The young lions roar after their prey, and seek their meat from God. The sun ariseth—they gather themselves together—they lay themselves down in their dens. Man goeth forth unto his work, and to his labour until the evening.

There cannot be a greater absurdity than to say that a man fasted from food forty days in a wilderness, literally, and lived all the time among wild beasts—there never was such a thing. The wild beasts are what we have said above viz.—the temptations, or spiritual and mental trials that the Anointed One had to endure while in a bewildered state of mind, caused by the fiery trials that he had so recently passed through, enduring the rebukes of God. He was distracted with the terrors of the Almighty, and the fierce wrath that he suffered for sin; the remembrance and feeling of which lay still upon his spirits; he trembled lest he should be found in disobedience, yet saw not his way perfectly clear, and he trembled to take one step forward or backward, so that he could not (in a spiritual sense) eat either of the good or of the evil—that is to say, he was not yet strong enough in God to take upon him Christ, to see that he was called to this office, and could not eat of his own portion that was his right, neither would he eat of the bread of men—this his soul abhorred, he was so enlightened; he was on such a high mountain as to behold all the kingdoms of the world in this moment of time, and all the glory of them, which he might have had, but he refused to eat of their dainties, because he knew that all the religion of the world professing Christianity was from the source, spring, and fountain of error—the devil, and him he refused to worship, or fall down to it; he refused to consult with any man about the way that he should take, so he fasted, eating

nothing—casting himself upon God alone, well knowing that no man knew the ways of God. He conferred not with flesh and blood, he was on the pinnacle of the temple in the holy city, and would not cast himself down, but trusted in God to deliver him, because it was written, that God should give his angels charge concerning him, to keep him in all his ways, lest he in these temptations should be overcome, or dash his foot against a stone; for it was written concerning him, “Thou shalt worship the Lord thy God, and him only shalt thou serve.” This was the decree, so he stood in the temptation he endured, as seeing him who was invisible, and angels ministered unto him—i. e. God sent him light to discern the mysteries of the Scriptures, and that the Scriptures were fulfilling in him, in those things which he was now passing through. The ministering spirits were sent unto him giving him knowledge and light, by dreams, visions, and revelations, which explained his situation unto him, and made him certain of his call. These are the ministering spirits of which Paul speaks in Hebrews, chap. i. 14. Are they not all ministering spirits sent forth to minister to them who shall be heirs of salvation. The God-man, the Adam, and Eve in one—these are the heirs of salvation—Christ; for this is he who was made so much better than the angels, as he hath by inheritance obtained a more excellent name than they; for unto which of the angels said he at any time, “Thou art my son, this day have I begotten thee? This is he of whom God had said, “I will be to him a father, and he shall be to me a son.” See Psalm lxxxix. from verse 19 to the end, and Psalm ii.

Again when he bringeth his first begotten into the world, he saith let all the angels of God worship him—i. e., let them do him service, let them administer to his comfort in his fasting and temptations, affliction, and distress, in his anguish and tribulation, and sore amazement, and wilderness state, that he shall have to go through, that he must go through to prove that he is of my begetting, that he is my immediate offspring, and shall overcome all his enemies, as I have said, “Wisdom hath killed her beasts,” the wild beasts, and overcome the temptations. That great if, that was put in his way. “If thou art the Son of God!” This if he had to overcome, and to know his son-ship to a certainty,



being no more the doubting Thomas. Therefore, for this purpose the angels, the invisible powers of God that give the perception of truth, were made a flame of fire to give him light in the dark night of temptation and trial. "Thy word was a lamp unto my feet, and a light unto my path; while I wandered in the wilderness a solitary way, and found no city to dwell in." But having now pressed through death, hell, and the grave of sin and darkness, and overcome it and laid hold of eternal life, and become a God, therefore the word saith unto him, even him that is set upon the holy will of Zion. Thy throne, O God is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom: thou hast loved righteousness, and hated iniquity, therefore God, even thy God, (O God) hath anointed thee with the oil of gladness above thy fellows, and thou Lord in the beginning didst lay the foundation of the earth, and the heavens are the works of thy hand: they shall perish, but thou remainest, and they all shall wax old, as doth a garment, and as a vesture shalt thou fold them up, and they shall be changed, but thou art the same, and thy years shall not fail. But to which of the angels said he at any time "sit thou at my right hand until I make thine enemies thy footstool." Are they not all ministering spirits sent forth to minister unto them who shall be heirs of salvation.

Now let us enquire what is meant by the 10, 11, and 12, verses. And thou Lord in the beginning laid the foundation of the earth, and the heavens are the work of thy hands; and why must the heavens that the Son or Lord made, perish and wax old, and be folded up like a vesture, and be changed. Read it thus—the Son of God—the Lord, in becoming man, in Zion who is the Church, the beginning the first born from the dead, laid the foundation in Zion—the creature, for the new man, the earth: thus man became a living soul, having in him the life of God. This was the foundation laid in Zion, the beginning of the ways of God in redeeming man from sin; so Zion—the heavens, is the work of his hands, the new created being; but the creature's wisdom must perish, and wax old, and pass away, and be folded up as an old worn-out vesture, or coat; but the creature's wisdom and power must remain,—the new creature, the new heavens, and the new earth, wherein

dwelleth righteousness, but the unrighteous heavens of man's wisdom and religious inventions must perish, as saith the word by Isaiah, chap. xxxiv. and iv. And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll, and all their host shall fall down, as the leaf falleth from the vine, and as a falling from the fig-tree. Thus the old man, the old heavens perish, but the new man, Christ, the new creature liveth for ever more, Emanuel, God with us, "They shall perish, but thou remainest, and thy years shall not fail." Thus is the sign in the zodiac Aquarius, the water-bearer of January, fulfilled in *that certain man* who had the dropsy, (See Luke, chap. xiv. 2.) Zion, who has the water of life, the word of truth in him.

Now this recorded here in the Gospel by Luke, was a type of him who should believe in Jesus—i. e. he that should become Jesus, he that should put on the Lord Jesus Christ, that should be initiated into the divine name, out of whose belly should flow rivers of living water, when it should come to the last day, *that great day of the feast*, when he that thirsted is called to drink. See John, chap. vii. 37th., 38th., 39th. He that believeth on me, (as the Scriptures hath said) out of his belly shall flow rivers of living water. This spake he of the spirit, which they that believe on him should receive, for the Holy Ghost was not yet, because that Jesus was not yet glorified. Now this of the man with the dropsy was not recorded; for man to read and say oh, what a miracle, this was of the man being healed, &c.—no it was recorded, to stand as a type for the end, to have its fulfilment in a spiritual way and manner—in *a certain man*, one who was foreknown, and predestinated for the purpose, one who loved God, (who loved light and truth,) and for whom all things work together for good, who is the called of God, in whom God fulfills his eternal purpose. See Romans, viii. from v. 28. And this is he that had the dropsy, or into whose nature the water of life had dropped.

Now in the case of dropsy, literally, the water grows, (as it were) naturally in the belly of the person till they are of a great size, full of water, and some suffer much while the water is accumulating, and have no rest or ease untill they are tapped, and when tapped the water flows forth